

A
Recantation-Sermon
AGAINST
The ERRORS of
POPERY,
Particularly
Transubstantiation.

Preach'd At
St. MARTIN's in OXFORD,
Sept. 20th. 1713.

Before the Right Reverend Father in GOD,
WILLIAM,
Lord Bishop of *Oxford*,

And the Right Worshipful the MAYOR,
ALDERMEN, ASSISTANTS and BAILIFFS of that
City.

By WILLIAM AYLMER, lately Professor of Di-
vinity in the *Roman* Church.

Publish'd at the Desire of His Lordship,
And the said Gentlemen.

O X F O R D

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Sept. 30. 1713.

Ad 16^{um} Concilium Daniel. Webb
Armig. Major. Civitat. Oxon
tent. in Guildhall, ejusd. Civi-
tat. 25. die Sept. An. Domini
1713.

AT this Council Mr. *James Hall*, and Mr. *William Chetwode*, are Desired to Wait on the Rev^d Mr. *William Aylmer* and acquaint Him, That it is the Unanimous Request of this Chamber, that he Print the excellent Sermon by Him Preach'd before the City of Oxford the 20th Instant.

Sam. Thurstan,

Com. Cler. Civitat, prædict.

2 PETER II. 1.

There shall be False Teachers among you, who shall privily bring in damnable Heresies.

THERE is nothing that more effectually puts Men upon fencing and guarding against any Danger, than the prospect or timely notice hereof. 'Tis then that Self-preservation, implanted in every Breast, more particularly exerts it self, and rouses Men up to all possible Vigilance and Precaution. The General who apprehends the Stratagems of a hovering Enemy, immediately secures the Avenues, doubles his Guard, takes an Alarm upon the least Motion, and stands every Moment in a ready posture of Defence. Our care and circumspection in the grand concern of Salvation, when Religion is in Danger, and Eternity lies at Stake, should be beyond all dispute, be incomparably greater; and therefore we find our Apostle so solicitous to engage Christians in this their greatest Duty and Interest. 'Tis from these Views that he Employs the most part of this Epistle in forewarning Christians of the Danger of seduction, and Arming them against False Teachers. Having in the first Chapter endeavoured

A 2

v. 16, 17.
deavour'd^{18.}

- v 4, 5,
& c. deavours'd to animate their *Faith*, to encourage their *Hope*, and inflame their *Charity*, he now proceeds to settle and secure them in the possession of these essential Virtues of Christianity, to Screen those tender Plants from the malignant Blasts of Error and Heresy. In order to this, he Charges them to keep a steady Eye on the Holy Scriptures as on a *light which shining in the dark*, would safely direct them in their way to Heaven. And for fear they should be misled by pretending Guides, for fear they should be surpris'd and impos'd upon by *False Teachers* he gives them a timely Caution against such Religious Cheats. He fore-tells their Coming, describes their Character, and discovers their Artifices. He points out the conceited *Scepticks* and *Free-thinkers*; paints the Life the *Self-will'd Fanaticks*, who despise Government, and speak ill of Dignities; and gives the distinguishing marks of many other Religious Impostors. As in the *Few* of the Church there arose many *False Prophets*, so says he, you must expect that *False Teachers* will start up among you Christians, and *privily bring in damnable Heresies*.
- Chap. 1. v. 19.
- Ch. 3. v. 3.
- Ch. 2. v. 10.
- Ch. 2. v. 1.

Ch. of
Rome.

This Prediction contain'd in the Words of my Text, we find by sad Experience verified in these latter Ages, as well as in the early Times of Christianity. And 'tis a melancholy Prospect to observe what a Litter of Monstrous Sects has crept into the World and still crawls about, to the disgrace of Religion, and the dishonour of Human Reason. But who would ever suspect to meet with *False Teachers* in that very Church which

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count confidently claims the Prerogative of In-
 ally, hallibility? Who could ever imagine, that
 in this Church which proudly assumes the Glo-
 rious Title of Christ's only Spouse, should
 be found guilty of the most flagrant Disloy-
 alty? That she, who stiles her self the *Mo-*
ther of all the Faithful, should unnaturally poi-
 son her Children with pestilent Doctrines?
 And yet this very Church (I need not tell
 you I mean the *Romish*) *has privily introduc'd*
prelaminable Heresies, and at last openly spawn'd
 them in the Face of the whole World. That
 Holy Religion, which *the Author and Finisher*
of our Faith brought down from Heaven pure
and undefiled, she, by the Fatal Negligence
 of her Pastors, the Whimsies of the Half-
 learn'd, the Stupidity of her People, and
 the artful Contrivance of Designing Men,
 had so corrupted, defac'd and metamor-
 phos'd, that Christianity was to seek in the
 very Center of Christendom. The Splendor
 of the Gospel strangely Eclips'd by the dark-
 ness of Errors and Superstition. 'Tis she that has
 chang'd the *Worship of GOD in Spirit and*
Truth, into Pomp and Pageantry, and made
 the grave Christian Sacrifice too much re-
 sembling an antick Scene, and a phantasti-
 cal Opera. * 'Tis she that has obtruded Fa-
 bulous Legends, or, at best, Human Com-
 positions, for the Oracles of Heaven, and
 lock'd up the Bible from the Bulk of Chri-
 stians as an useless, nay dangerous Book.

Conc. Flo-
rent. Late-
ren. Sub.
Innocent.
XI. Anno
1215.
In the
Council of
Trent.

Mas and
Pompous
Proceffions.

* *Apocryphal Books defined to be Scripture. The Scripture*
which permitted in the Vulgar Language in Spain and Italy.

Christians

In the Index of Prohibited Books.

Seven Sacraments.

Transubstantiation

Pilgrimages.

Invocation of Saints and Angels

Indulgences in Leo the Tenth's time.

Purgatory.

Supremacy and deposing Power.

Christians are now no more suffer'd to consult their Father's Testament ; and now, it seems, 'tis neither safe nor convenient to read our Saviour's own Sermons, nor any of the Apostles Instructions. 'Tis this Church which has Coin'd new Sacraments without Matter or Form, and dress'd up the true with Idle Fopperies, and whimsical Ceremonies. A small Wafer, at first over-respected, is now grown up to an invisible and unaccountable Miracle ; and solemnly ador'd as a Mystery of Mysteries, a Saviour, a God. Rambling to *Rome*, or *Jerusalem*, was once while almost esteem'd half-way to Heaven and too many perswaded themselves that they could arrive there sooner, by invoking the Creature ten times oftner than the Creator. Pardons for a long time were scandalously expos'd to Sale, while the description of an unseen Dungeon, next Door to Hell, frighted People out of their Wits and their Money. *The Servant of the Servants of God* not only Lorded it over his Equals, but hector'd and vilified Crown'd Heads, and the *Vatican* Thunder overturning Thrones, scar'd Kings and Emperors out of their Dominions. Her Schoolmen's Metaphysical Fancies have been minted into Articles of Faith and some Persons voted to be Triumphant in Heaven, who probably never Liv'd upon Earth. * There was a Time too when † Foxes and Firebrands were employ'd to purge the

* In the Council of Trent. Canonizations. * 1100 Virgins, St. Christopher, St. Catharine, Longinus, &c.
† The Crusade against the Albigeois.

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Corn; and *Dominicks* Canoniz'd, who preach'd up and abetted Murther. Not to mention how within our own Memory, *The Dra-* Tortures and Prisons, Dragoons and Gallies *gon Mission in Langue-* have been made use of to propagate Religi- *doc, 1685.* on. Most Glorious Instruments to convert *6,—7.* Souls, and convince the Understanding!

Such was the State of Popery, immediately before the happy Reformation, and tho' since that, some few of their Abuses have been Corrected; tho' that Religion, is varnisht by the *French Expositor* and *English The Bishop of Meaux.* *Pius the IV's For-* *mulary, an.* *1564.* *representer*, appear not so deform'd, yet if we barely consider it as deliver'd in Pope *Pius's* new Edition of Faith, we shall find it still Black enough. If we gather it from

their publick Offices, authoriz'd Devotions, and general Practice, we shall find it of a Hell-keeper Dye. The old Spirit still remains. The King killing Doctrine as much countenanced and encouraged at Rome as ever. *Nuns read the Psalms Lessons, & Collects, in Latin.* We still find People obliged to Obey without Reason, to Believe against Sense, and to pray without Understanding.

But lest I should run into wild Declamation, I shall out of all these erroneous Doctrines of Popery, single out One Particular for the Subject of my present Discourse, namely, *Transubstantiation*. This Tenet is one of the main Hinges of that Church, the favourite Doctrine of Her Divines, and a principal Article of our Test. This being prov'd to be a Senseless Innovation, and a pernicious Error, our Reformation is justified, our Religion confirm'd, and our Laws defended.

Where-

Wherefore, I shall First endeavour to shew, That the Popish Doctrine of *Transubstantiation* is contrary to Scripture, and *Heretical*: Incidentally observing its Repugnance to Sense and Reason. Secondly, That 'tis contrary to primitive Antiquity and therefore an Innovation *privily brought in* and in the last Place, briefly infer and prove it *Damnable*.

By *Transubstantiation* the Roman Church means that in the Holy Eucharist, The whole *Substance of Bread* is by Consecration destroyed and chang'd into the true Body of Jesus Christ, and in like manner the Substance of Wine destroyed and converted into His precious Blood, So that the whole Body, Soul and Divinity of our Saviour, are truly, properly, and Physically present, and immediately contain'd under the forms of Bread and Wine, in a Million of Altars at the same Time, as truly as in Heaven it self, and that all Christians are oblig'd to believe this, and pay the highest Adoration to the Sacrament.

I do not design to quarrel with the Term *Transubstantiation*, (tho' I might justly do so against these new Pretenders to a kind of Grammatical Infallibility, and easily shew how absurd and ridiculous the Word is, importing, according to their explication, a *Translocation*, rather than a *substantial Conversion*) but proceed to prove my first Position. First, then, If plain, positive, repeated words of Scripture, deliver'd by an infallible Interpreter of Christ's own Words, in a most solemn and intelligible Manner, be sufficient to settle and ascertain any Point of Doctrine

ctrine

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er doctrine we shall find the present Controversy
 nsulted ready to our Hands: For St. Paul
 and confessedly treating of this Subject, positive-
 pug and plainly affirms, that We Christians ^{1 Cor. c.}
 andly partake of Bread in the Holy Communion. ^{X. v. 17.}
 uity and in the next Chapter repeats the same ^{Chap. XI.}
 bt in expression no less than Thrice. As often, ^{v. 26, 27,}
 anays He, as ye eat this Bread and drink this Cup, ^{28.}

do shew the Lord's Death until He come. Who-
 ever shall eat this Bread and drink this Cup of
 whose Lord unworthily, &c. Let a Man examine
 troy himself, and so let Him eat of that Bread and
 bristink of that Cup. Now 'tis exceeding evi-
 tirement that these Words cannot be true, unless
 Blood be substance of Bread really remain. For
 vining self-manifest, that Figure and Whiteness,
 yfical fluidity and Colour, which according to the
 er the manists only remain, are no more Bread
 on old Wine, than redness is Blood, or cold-
 Head's Water: And if the Bread be reduc'd to
 e obthing, consequently it is no more Bread
 Adam before it began to exist: Unless our
 iversaries can find out a particular secret
 Term make it remain Bread and not Bread at
 do the same time. To fancy with Fellarmin, ^{Tom. 2.}
 and out the Apostle calls the consecrated Ele- ^{lib. 2. de}
 y howent Bread, because it retains the external Form ^{Sacrament}
 portreof is to offer a Dream instead of a So-
 mection. Such a Cob-web Distinction not
 onvenly visibly begs the Question, but clashes
 sition with the most certain Rules of interpreting
 wordly Scripture. If because the Apostle, by
 e In easy and familiar Figure, once calls the
 a sacrament the Body of our Lord, it be allow'd
 suffice strain and torture Five or Six plain Asser-
 of Dons to an Unnatural and Unintelligible
 doctrine

B

Sense;

Sense ; if one seemingly obscure Expression may be brought to illustrate the most clear and most distinct Texts, then farewell to the whole Bible, the sacred Oracles of GOD will be made as perplex as those of Delphi, and a little Scholastick *Legerdemain* may distinguish away all Sense and Divinity. Nay, allowing this strange Method of Expounding, one may with equal reason conclude that all the Communicants in the World are substantially changed into Bread, and thereby transform'd into our Saviour's Body, because

1 Cor. 10.
17.

St. Paul says, that Christians are one Bread and one Body.

Secondly, In the whole Tenour of St. Paul's Discourse there's nothing that favours such a senseless Exposition as *Bellarmin* gives. We find no hint of any Physical Change, not a Syllable relating to the Destruction of the Elements: Not one Word of Adoration, no mention at all of complicated Mysteries and Miracles, such as our Adversaries maintain: Yet surely one might suppose, that the Apostle would never have omitted such essential Points, when he had the fairest Occasion, and all the reason in the World to take Notice of them. The very Scope of this part of his Epistle, was to redress those Abuses which had crept into the Church of *Corinth*, in celebrating the Sacrament: One whereof was their joyning this holy Rite with their common Meals. How natural was it for a zealous Apostle to have told them, that the Mystery which they profaned, was that individual Body of our Saviour which was Crucified for them. That Christ

effusion there as Corporally present as in Heaven : That they held him in their very Hands and should kneel down, prostrate and adore him. These are Topicks which every common Preacher in the Roman Church makes use of, to deter Persons from Communicating Unworthily. Certainly such Admonitions would have created the highest Veneration, and more effectually prevented all irregularities. But St. Paul was a Stranger to the Transubstantiation, He knew nothing of a carnal Presence : And therefore we find Bread Instructions are quite of another strain.

It only reminds them of the end of the Institution of this Sacrament : Tells them, that Christ appointed it as a Memorial of his given Passion, and that by treating this Bread unworthily, they incur'd Damnation, not disqualification, or not discriminating [*ἡ διακρίσις*] the Sacrament from their usual Repast.

1 Cor. X. 17.

Thirdly, The words of the Institution of this Holy Sacrament, afford us another evidence, equally clear and convincing Proof against Transubstantiation. The Evangelists tell us, that our Blessed Saviour at his last Supper, took Bread, blessed it, brake it, and gave it to his Disciples and said, Take, eat, this is my Body, and then the Cup, saying, Drink ye all of this, for this is the Blood of the New Testament.

Matth. XXVI. 26, 27.

Which is shed for many ; for the remission of Sins ; Do this in remembrance of Me. Now observe which Jesus Christ gave his Apostles, we told the same which immediately before he took in his sacred Hands, and that the Evangelists assure us was Bread. This Assertion is exceeding plain from the very Nature of

the Demonstrative Pronoun *This*. Such words denote and point out a particular, present, sensible Object, (when applied to Bodies) so the meaning of the Sentence must be such, *this Bread is my Body*; whence by evident Deduction it follows, that the Bread remains substantially Unchang'd. And since our Saviour calls the *Bread his Body*; the word *Body* must of necessity be understood, in a mystical Sense. For as Bellarmin truly saith, tho' with an impious Comparison, observe, *Bread can no more be the Natural Body of Christ in a literal and proper Sense, than God can be both Father and Son*. It follows then, that Bread can be otherwise be Christ's Body, than in a Figurative and Sacramental Signification.

Fourthly, This Interpretation will yet appear more evidently true, if possible, from our Saviour's words spoken in delivering the Holy Cup. The Evangelists relate, that before he reacht it to his Disciples, *He said unto them, Drink ye all of this*. In which Sentence, the word *This*, most clearly and distinctly signified Wine: For according to the Confession of the *Romanists*, when those Words were pronounc'd, there was no Change made at that time, (The suppos'd Conversion being attributed to the Words of Consecration, which were not then pronounc'd) So that our Blessed Saviour's Words in effect run thus, *Drink ye all of this Wine, Drink ye of what is now in the Cup*. I need not observe to You, how visibly this overthroweth the whole Structure of Transubstantiation.

Fifthly, For a farther Confirmation, we may observe, that Christ did not barely say, *Drink ye all of this*.

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Such is my Body, but this is my Body broken, 1 Cor. XI 24.
 , this is my Blood Shed for You. These words Mat. XXVI 28.
 dying spoken when his Body was not yet
 crucified, nor his Holy Blood Shed, 'tis
 evident, that these Expressions can't be
 taken in a strict literal Sense ; for so his Bo-
 dy must have been broken and entire ; his
 blood Shed, and not yet Shed at the same
 time, which is a manifest Contradiction.
 Our Adversaries have been sensible of this
 argument, and therefore One of their ce-
 lebrated Authors, says. *It seems as if the Ro-
 man Church had designedly omitted in the form of
 consecration these words, Which is broken, lest* Jansen.
 Figures should give Occasion absurdly to imagine, that Com. in 26
 Christ's Body is there really broken. Give me Matth.
 leave occasionally to add this Observation,
 that in consecrating the Cup, they have
 used in two words of their own Forging, After these words, No-
 vi & eter-
 ni Testam.
 mysteriously, *Mysterium Fidei* ; and yet have
 the same strange Confidence to declare, * that Je-
 su Christ said these Words, tho' not One follow My-
 sterium
 Fidei in the
 Mass-Book.
 Angelist, no Apostle, no Primitive Wri-
 ter, whatsoever, ever mention'd a Syllable
 of this matter. * In the
 Council of
 Trent 'tis
 defined,
 that there
 is no Error
 in the Ca-
 non of the
 Mass.
 But to pursue my Subject, The foresaid
 words, *this is my Body*, must undoubtedly be
 interpreted in a symbolical Sense, unless we
 suppose, against all Reason, Example and
 authority, that our Blessed Saviour used
 the word *This*, in a Sense absolutely Fo-
 rign, nay directly contrary, to the current
 usage of all Mankind ; and this without
 giving any hint, or any ways intimating
 it, was unheard, unusual and unnatural Accep-
 tion. For I believe 'tis impossible to pro-
 duce

duce One single Instance in any Author whatsoever, where the Demonstrative Pronoun *This*, is ever us'd to express a proper Physical and Substantial Change of One Body into another, or to signify the real Presence of any Body just that Moment after the Pronunciation thereof. On the contrary, all Writers, Sacred or Prophane, have constantly used Demonstrative Pronouns, to convey a distinct Idea to the Mind, the Moment they are spoken, without suspending the signification till the end of the Sentence.

Besides, the *Roman Divines* generally grant, that in the whole Series of the Institution, there are Five or Six Expressions which cannot bear a literal Sense, and must necessarily be taken metaphorically. If so, what colour of reason can there be why these Words, *this is my Body*, may not be equally understood in a Symbolical Sense? Why must there needs be just Six Figures and no more? Why may not One Figure be used in a Testament as well as another? This is the great Champion of their Cause pleas'd to Reply, That those Figures which they allow, are vulgar and obvious. But (not to take Notice how untrue this Answer is in regard of some of their Figures) is not the figurative Expression, which we maintain in the Words of Institution, equally easy and obvious in the Scripture Language? How often do we find the Sign of a thing call'd by the Name of the thing signified? Does not Christ call himself a *Vine*, the *Door*, and the like? Yet what Man in his Wits, does ever interpret these Words in a literal Sense?

Maldonate, in the Word, Edite. Tom. I. de Sacrament. Suarez, in ly Frangitur. Salmeron, in voce Calix. Jansen. in Evangel. Bellarmin, and all other Rom. Divines.

V. G. Effunditur, Frangitur, apud Authores citatos. Job. XV. 1.

and why must these Words, *this is my Body*,
 understood in such a Sense as is equally
 absurd, Ridiculous and Impossible?
 Again, The Circumstances of the Insti-
 tution of this Sacrament confirm our Expo-
 sition. Our Blessed Saviour had just before
 of the Paschal Lamb, *this is the Lord's*
Passover, tho' the Lamb were not the *Passover*
 in a literal Sense, but only the Antitype, or
 Mysterious Memorial of the *Passover*. This
 own Expression, and familiar Figure,
 could naturally let the Apostles into the
 meaning of those Words, *this is my Body*.
 Instinctively, they could not possibly understand
 in any other than in a representative
 mystical Sense. For our Saviour bid
 do what he himself then did, in re-*Luke 22.*
 remembrance of him. They could not be Igno-
 rant, that Remembrance refers to an absent
 object; and that the Memorial of a Thing
 actually present, is as absurd as an actual
 prophecy of a past Event. All their Sen-
 ses told them, that what they receiv'd was
 Bread and Wine, and how could they ga-
 ze or suspect that any real Change was
 in the Elements? How could they
 imagine, that Jesus Christ sitting at the Ta-
 ble with them, gave away himself from
 himself? How could they apprehend that
 He eat his own Body; that He swallow'd
 his very Blood, which was at the same
 time circulating in his Veins? Could such
 of-the-way Fancies ever enter into illi-
 berate and unprepared Minds? Would not
 every First Thought of this nature, have
 shocked and startled them past all recovery?
 Would

Would they not have started abundance of Questions about such an unintelligible Mystery, as we find they did upon other Occasions? And how can we account for their silence, but that they understood the Words, *Body and Blood*, in a like Sense as the word *Passover*. Nay, I do not see how we can feign, that the Apostles believ'd that the Quorum which they receiv'd, to be the real Blood of their living Master, when speaking thereof he plainly told them, that he intended to Drink no more of the Fruit of the Vine. Could they imagine, that by the Fruit of the Vine, our Saviour meant his real Blood? Or, as some of our Adversaries will have it, Idle and pendulous Accidents, vailing as containing not only his whole Mass of Blood, but his sacred Body too in the same Cup, as our Adversaries teach. These are such wild Conceits, so remote from all common Understandings, that no Man without our violence to his Reason, can ever suppose that the Apostles should dream of such a Chimera's.

But, since our Adversaries will, in spite of all Sense and Reason, needs interpret the Words, *this is my Body*, in a literal Sense, let us suppose this Sense for once, and see how it will mend their Cause. If then the Words, *this is my Body*, be taken in a proper Sense, what will unavoidably follow? A Wh

The Fathers understand this of the Eucharistical Cup.
Chrysostom. in locum, homil. 82. Genad. de Dogmat. ecclesiast. Cypr. Ep. 63. Epiphani. contra Encratitas. Synod. Trullana, c. 32. Origen. Enchym. Bede. Ex Pontificis. In de Off. Missæ, lib. 4. Estius in 4. dist. 11. Jansen. Concord. p. 914. Salmer. tom. 9. c. 14. Vasq. tom. 3. c. 42. 19

noe by this, that then the *Romanists* must grant, that in the Holy Eucharist Christ's sacred Body is contain'd, as attended with all its natural Dimensions, Properties and Qualities. Then must they grant, that Christ is as true *visible, palpable, in due proportion and Stature*. Then must they grant, that his Body is there extended; organiz'd, and exercising all his Senses and vital Faculties. For we make an appeal to the common Judgment of all Mankind, whether a human living Body, *Vin* the Natural, proper, and literal signification, does not import all this. Nay, 'tis evident from parallel Expressions. When we say *Christ's Body was Nail'd to the Cross, was laid in the Sepulchre, or ascended into Heaven*, no Man ever did, or ever could understand this to signify his Body divested of all its Accidents, but accompanied with Extension, Colour, and Figure, and other modes or attributes appropriate to a human Body. So wisely have our Opponents furnish'd Weapons against themselves.

Where the *Romanists*, instead of Visions, Apparitions, and ridiculous Miracles*, so frequently muster'd up in darker times, send forth then easily impos'd on Ignorant and credulous People, do now change their manner, and with a train of pompous Eloquence, and popular Argument, appeal to the absolute Power of the Almighty. They allege, that it is no more difficult to conceive, how God should change Bread and

* See some of these fine Miracles in *Walsingham*, an. 1218.
Spec. Exemplor. Sedulius's Life of St. Ant. Tho. Canon.
 426. 19. censis.

Wine into his Body and Blood, than w
 one Omnipotent *Fiat* Create the Univer
 That Faith is the great Tribute of our U
 derstandings; that Reason must submit
 Revelation. That divine Mysterie are
 proper Subject of our admiration, belief a
 veneration, no more to be scann'd by o
 finite Understandings, than the vast Glo
 of the World can be graspt by our narrow
 Span, or the main Ocean measured with
 Shell. This, say they, is a sufficient mot
 for any Christian to acquiesce, to captiv
 his Understanding, obey the Church a
 Believe.

Now, if we strip this Rhetorick of all
 false Colours, we shall presently discov
 nothing but an empty flourish. A specio
 Sophism, tending to perswade People to p
 out their Eyes, under pretence of makin
 them more Clear-sighted. No Christian, I
 they, should dispute against Revelation
 This we all grant, and freely acknowledge
 that Revelation must over-rule the most sp
 cious and most plausible Arguments. Rev
 lation justly claims the highest degree
 Assent, and must silence all opposition.
 obedience to this we must sacrifice all Pr
 babilities and apparent Demonstrations, B
 where is *Transubstantiation* reveal'd? For
 must first be satisfied, that such a particul
 Doctrine is really reveal'd, before we c
 be obliged to believe it. And it belongs
 Reason, to enquire, inform, judge and d
 cide, whether a pretended Mystery be clea
 ly reveal'd, or no. All the Pretence of R
 velation, or Decision of a particular Chur

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never prevail against immediate Intu-
 or the evident Deductions of true Rea-
 Such we have in the present Contro-
 y: For the same numerical Body to be
 d down from Heaven in an Instant,
 at the same Moment to remain in Hea-
 or to be produc'd anew, tho' never
 roy'd; [When all Production as essenti-
 presupposes Non-existence, as Destru-
 n presupposes Pre-existence] to remain
 entire Body, and yet be broken into
 iles. To consist of real Parts, and yet
 in no extension, to be crouded into an
 visible Space, and still continue an or-
 z'd Body. To acquire the essential Pro-
 erties of a Spirit, yet notwithstanding to
 n reality no more a Spirit, than the Sun:
 be truly made of Bread and Wine, tho'
 one single Atome of these Substances be
 constituent Part thereof. In fine, for
 same individual Body to be above and
 w, greater and lesser, present and ab-
 from itself, at the very same Instant;
 e, and a Hundred more Consequences,
 er acknowledged, or evidently flowing
 the Doctrine of Carnal Presence and
 substantiation, are such palpable Absurdi-
 such inconsistent Notions, such glaring
 contradictions, as no Man, who fairly ex-
 amines his own Idea's, and has not prostituted
 his Reason to implicate Faith, and en-
 d his Judgment to an imaginary Infalli-
 y, can possibly cheat himself into a Be-
 of. Under Colour of Revelation, to
 wade Men to believe against the plain
 Monies of Sense and Reason, is in ef-

*Vide Ter-
tull. de
Anima, c.
7.*

*Luke 24.
39.*

*Seff. 13. c.
4. Innocent
3. cap. fr-
mitar, de
summa Tri-
nitare, in
the Canon
Law of
Gregory IX.*

fect to overthrow all Religion. Such Tem-
overturn all our natural Notions, Shake the
first Principles, and Sap the Foundation
all Belief. If the Senses of all Mankind
may perpetually, permanently and universally de-
ceive them, then they can be sure of no-
thing. What certainty could the Apostles have
of Christ's Existence, Crucifixion, or Re-
surrection? How weak had our Saviour's
Argument prov'd, when to induce his sta-
gering Disciples to believe, that he was not
ly Risen, that what they saw was not
Phantom, but a real Body, he appeal'd
their Senses; Behold my Hands and my Feet,
that it is I my self. Handle and see Me, for
Spirit has not Flesh and Bones as you see me have.
This, according to the new Romish Philo-
sophy, had evinced just nothing at all. So true
is that ancient Maxim, *Grant one Absurd*
and a Thousand follow.

Let us now turn this very Argument
gainst the Romanist's, and see how consistent
they are with themselves. Let us ask them
Why they so stiffly maintain the Doctrine
Transubstantiation? Is it not because, when
read these Words, *this is my Body*, in the
Gospel, or the definition of the Council
Trent, or Pope Innocent's Degree? But if the
Senses may deceive them, What certainty
have they that any such Words are there?
If their Eyes tell them so, the same Senses
with their Feeling, Taste and Smell, with
equal Evidence assure them, that Bread and
Wine remain after Consecration. Will they
pretend a Revelation for their assurance in
one Case, and a Revelation that they are
delud

ded in the other? Neither will this piti-
 shift a nail them. For what certainty
 they have of any Revelation, since that
 not be deliver'd but by the Senses, and
 e, according to their own Concession,
 fallible? Besides, to believe after this
 ner, would be to believe GOD in con-
 fession to himself. For here one must
 ve this very Revelation upon the Evi-
 ce of Sense, when at the same time the
 Revelation assures, that one must not
 upon Sense. Thus all their fluttering
 is only to entangle them the more.

But why should I dwell any longer on this
 er, when our Adversaries grant almost
 uch as we need. The most acute of all

Schoolmen, with a numerous Sect of
 his followers with many other
 Writers, ingenuously confess that

Doctrine can't be prov'd out of Scrip-

This is to give up the Cause. For if

Article of Faith cannot be found in the

Rule of Faith, whence will they derive

have they any new Revelations? This

don't pretend to. How then dare they

and obtrude as a reveal'd Doctrine,

which they can't tell whether GOD

reveal'd or not. Of what Tyranny o-

Conscience, Schism and Uncharitable

are they guilty, who Curse, damn, and

ence to Hell, whole National Churches

with cause they don't see in the Scriptures

and as they themselves cannot find there;

brand them with the odious Name of

icks, because they can't believe against

self-evident Dictates of Sense and Rea-

son.

Scot. in 4.

d. 11. q.

13. Du-

rand. Biel,

in Can.

Missæ. Oc-

cham, in

d. 11. q.

6. Cardi-

nal de Ali-

aco, ibid.

RoffensCon-

tra. Luther

Cajetan in

3 part.

Thom. q.

73. an. 1.

Canus in

Episc. Can.

nar. Al-

phonf. a

Castro.

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son. Their usual Pretence of a *Traditionary Exposition* in Favour of this Doctrine, is a sorry Evasion, trump up on purpose to serve a turn; just like the Refuge of Ignorant Philosophers, who to decline a Difficulty fly to the silly Shift of an occult Quality. This will appear in my Second Point, namely, that *Transubstantiation* is repugnant to Primitive Antiquity.

Altho' our Church justly professes to admit of no other Rule of her Faith than the Holy Scriptures; yet she never declines the Trial of her Doctrines by the Authority of the Primitive Fathers. She pays a due Veneration to those Orthodox Writers, without obliging herself blindly to receive all their Opinions. And since the *Romanists*, in the present Controversy pretend, that Antiquity stands on their side, let us examine their Plea, and we shall find their Confidence as great, as their Reason little.

And First we may observe, that in this Point we have the greatest Presumptions imaginable, that the Primitive Christians were unacquainted with this Doctrine. The *Jews* and *Gentiles* whose implacable Malice never spared the poor Christians, never slip any opportunity of exposing and ridiculing their Mysteries, have not made so much as one Objection relating to this Sacrament. There were great Numbers of Apostates in every Age, some of them very Learned Men, (such as *Porphyrus*, *Quintus*, *Phygelius* and several others) and can we imagine that all would have been silent, and in excuse for their Desertion, not have alledg'd

*Enseb. lib.
4. Eccles.
Histor.*

those prodigious Absurdities, which if I may
 phrase it, stare every thinking Person in
 the Face? Would not *Julian*, that infamous
 Emperor, who was educated an Ecclesiastick,
 perfectly knew the Christian Doctrine, and
 tak'd up all the Dirt he could to fling at its
 Professors, have lain hold on this occasion to
 Deride, Triumph, and Insult over them?
 He knew how often the Christians had up-
 braided the Pagans, with worshipping a God
 who devour'd his own Children, and would
 have retorted the Objection, and prov'd the
 Christians guilty of greater Folly, Stupidity,
 and Impiety, in Eating that very God whom
 they Ador'd. So we find the *Arabian Phy-*
losopher did, when *Transubstantiation* first
 creep'd abroad. *Quandoquidem Christiani come-*
ant quod adorant, sit Anima mea cum Philosophis.
 Instead of this we find this inveterate Ene-
 my only objects, that Christians had no Sa-
 crifices. This the Christian Apologists ne-
 ver denied; but answer'd, that a pure Heart
 was the Christians Alter. Their Prayers, Prai-
 ses, with the Oblation of their Souls and Bodies to
 GOD, their only and best of Sacrifices. Thus
 answers *Tertullian*: Thus *Clement Alexandrinus*,
Origen, *Origen*, *Origen*, and *Origen*,
Origen. Let no Man reply, that the Argu-
 ment is merely Negative: For all things
 consider'd, 'tis a manifest Sign, and equiva-
 lent to Demonstration, that the *Popish Miss*,
 and *Transubstantiation*, were then absolutely un-
 known to both Christians, Jews and Gentiles.
 Secondly, We may observe, that the Anci-
 ent Fathers universally maintain, that Mul-
 tiplicity is the sole Prerogative of the In-
 finite

In the 11th
 Age.

Averrhoes
apud Card.
Perron, de
Each cap.
 29.

Tertull. c.
30. Apolo-
get. Athe-
nagor. Le-
gat. pro
Christianis
Origen
contra Self.
M. nut Fe-
lix in Osta-
vio. Cyrill.
Alexand.
lib. 10.
contra Ju-
lianum.

finite Deity. In their Disputations against the Arians and Macedonians, they constantly maintain, that the Holy Ghost must be God because he is every where present; and that no pure Creature, not the very Seraphims, much less a Human Body, can be in many Places at once. These Positions are absolutely inconsistent with the belief of *Transubstantiation*.

Thirdly, We find several Practices of those times irreconcilable with the belief of this Doctrine. We read of 200 Bishops, who mixt the Sacramental Wine with Ink, to signify the condemnation of Photius; and men who suppose such a Number of Prelates so prefligate, as thus to prophane the real Blood of our Saviour? This exceeds all Probability. I might add the Custom in some Places of Burning the remainder of the Elements after Communion: With their sending by Bishops the Eucharist to imprison'd Confessors; but I hasten to the positive Authorities of the Primitive Fathers.

I begin with the Apostolical Constitution, because 'tis not improbable that some of these were compil'd in the most early Times. There we find in many places the consecrated Elements call'd the Representative Mysteries of the Body and Blood of our Saviour. Representation and Reality are directly opposite, consequently carnal Presence was then unknown.

In the same Age St. Ignatius, M. and B. of Antioch, writes thus * There is one Flesh

Nicetas in
Vita Ignatii
Patriarchæ
Constant. Tom.
8. Concil.
Labbei.

Hesychius
in Leviticum.

Const.
Clem. lib.
5. sect. 45.

Epistol. ad Philadelph. p. 176 Edit. Voss.

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our Lord, and one Blood shed for us. One Bread
 for all; and one Cup distributed to all.
 calls the Eucharist Bread, and assures us
 'tis broken, which cannot agree with the
 flesh Notions.

Justin Martyr, in the next Century has Justin.
 words to the same Effect. *Oi καὶ ἐπειτα πρὸς ἑκάστην Mart. A-
 πόστολον δίδουσι ἐκάστῳ τὴν παρὰ ἑαυτοῦ ἑσθίαν καὶ πό- pol. 2. ad
 τὴν ποτὶν καὶ οἶνον καὶ ἕλκον, &c. Our Antoninum
 cons give to every Person present part of the san- Pium.
 ed Bread, and Wine, and Water, and that Food
 call the Eucharist, for we do not receive it as
 common Bread and Wine,
 He Affirms it to be still Bread, tho' not or-
 ry Bread, and when immediately after he
 , that this Bread is the Body of Christ; 'tis
 n that he means in a Symbolical or Mysti-
 fense, for he adds, *ἡ σὰρξ καὶ τὸ αἷμα καὶ ἡ σὰν- Ibidem.
 τὴν ποτὶν καὶ οἶνον καὶ ἕλκον. Meat which by di-
 on nourishes our Blood and Flesh. The proper-
 of Nourishing is manifestly inconsistent
 in an immortal and glorified Body.**

t. Irenaeus, who was almost St. Justin's Iren. ad-
 temporary, agrees with him in Doctrine vers. Ha-
 Expression. We are fed, says he, by the ref. lib. 5.
 ture, but he himself gives it. He ordain'd that c. 12. Vi-
 which is a Creature, and his Blood also. And de etiam.
 Bread which is a Creature, and likewise his lib. 4. c. 34.
 y. So when the Bread and Cup are blessed by
 Word of GOD, they become the Eucharist of the
 and Blood of Christ, and from them our Bo-
 receive Nourishment and Increase.

in the Beginning of the third Century, Tertull. lib.
 ullian appears, speaking distinctly like a 4. contr.
 testant, *Acceptum panem & distributum Marciom.
 ipulis Corpus suum illud fecit, dicendo, hoc cap. 40.*

est Corpus meum, id est, figura corporis mei.
 Ibid. Bread which Christ took and distributed to his Disciples, he made his Body, saying, This is my Body, that is, a Figure of my Body. Then he proved the Reality of Christ's Body against the Marcionites, by asserting, that Bread was a Figure. For, says he, it could not be a Figure unless Christ's Body were real, for an airy Phantom is incapable of an Image or Figure. *Figura autem non fuisse, nisi veritatis esset corpus: Caterum vacua quod est phantasma, figuram capere non potest.*

Origen. Dial. 3. de Hom. Christo contra Marcionem.

Idem. in cap. 15. Matth.

Both the Expression and Reason suit with Origen's Words against the same Heretic. If Christ, as these Men, the Marcionites, erroneously maintain, had neither Flesh nor Blood, what Body and Blood did He give the Signs and Images when he gave the Bread and Wine? The same Author, else where, affords a most potent Argument. *Quod si quod ingreditur in Ventriculum abit, etiam ille cibus qui Sanctificatur per Verbum Dei perque obsecrationem, quod habet materiale in ventrem abit & in secessu emittitur.* Now if that which enters in at Mouth passes into the Stomach, then even that which is Sanctified by the Word of GOD and Prayer, as to the material Part of it, passes into the Belly and is Cast into the Draught.

St. Cyprian, or at least an Author of great Antiquity, is conformable to Tertullian in this Doctrine. Christ, says he, when he made his last Feast with his Apostles, gave with his Hands Bread and Wine to his Disciples. But hardly he gave into the Soldiers Hands to be Crucified. That the pure Truth being deeply Imprinted in the Apostles Minds, they might Expound to the People, how the Bread and Wine were his Body.

Blood; how the Causes suit with the Effects,
different Names or Kinds, are reduced to
Essence, and the Signs and the things signified,
call'd by the same Name. This is con-
stant to what he says in one of his Epistles. *Id. Epist.*
minus corpus suum panem vocat, de multorum 76 ad.
orum adoratione coniectum. Our Lord calls *Magnum.*
ad, made of many Corns, his Body.
We must not forget the Great Athanasius,
the 4th. Cent.) whose Authority is de-
termin'd in this Matter. Our Lord, says he, *Athanas.*
is a difference between the Flesh and Spirit, *in illud E-*
we might understand his Words were not Car- *vangel.*
but Spiritual; for how many Men could his *Quicum-*
have fed, that the whole World should be *que dixerit*
nourish'd by it? But therefore he mention'd his *verbum,*
Ascension into Heaven, that they might not take
his Words in a corporal Sense; but might understand
his Flesh, whereof he spoke, is a Spiritual
Heavenly Food given by himself from on High,
the Words that I spoke to you are Spirit and
Life; as if He should say, My Body which is
given and given for the World; shall be given in
such a manner, that it may be distributed spiritually to every
one, and preserve them all to the Resurrection to E-
ternal Life.

To him let us add Eusebius, who Writes, *Demonstrat*
we are instructed to celebrate at the Holy-Table, *Evangelic.*
according to the Laws of the New Testament, *lib. 2. c. 8.*
in Memory of this Sacrifice, by the signs of his *vide & lib.*
Body and Blood. *8.*

The Author of the Imperfect Work on St. *Inter Ope-*
John, speaks the same Language. *ra Chrys.*
It is dangerous to apply the Sanctified Vessels (of the *at homil. 11;*
Body of Christ, but the Mystery of his Body *by many*
Chrys. *judg'd to*
be St.

there contain'd, How much more dangerous is it
pollute the Vessels of our own Bodies?

Chrysoft. *St. Chrysoftom, who flourish'd at the same*
Epist. ad *time, is clearly on our side. Before the*
Caesarium *is Sanctified we call it Bread, but when 'tis*
Tom. 8. *consecrated by the Divine Grace, through the Admini-*
Bibl. *stration of the Priest, 'tis esteem'd worthy of the Na-*
PP. Colon. *me of our Lord's Body, tho' the Nature of Bread*
an. 1618. *remain in it. I will not deny, but that*

eloquent Father, in some warm high Flight
of Oratory, has dropt some unwary Expre-
sion, which look towards a carnal Presence
and may easily seduce unguarded Readers
but they are evidently Hyperbolical, nor
our Adversaries dare take them in a strict
literal Sense: And we meet with Sentences
in the same Author concerning Baptism, equi-
ly emphatical and amplifying. Yet for
neither St. Chrysoftom, nor any Man else,
fancied a corporal Presence, or Transub-
stantiation in that Sacrament.

The Council of Carthage, held in the same
Contil Car- *Century, deserves also our Consideration*
thag. can. *There we find it decreed, that in celebrat-*
4. anno. *the Sacrament, nothing else should be offer'd*
397. *the Body and Blood of our Lord, (as our Lord*
tain'd) that is, Bread and Wine mixt with Water.
And 'tis worth our Observation, that this
very Canon was afterwards adopted and con-
firmed by above 200 Bishops in a Synod
Constantinople; on which Balsamon, the Gre-
canonist, thus remarks, The thirty second

Canon of the Trullan Synod defines, that the unblo-
Constanti- *od sacrifice must consist of Bread and Wine, mixt with*
nop. In the *Water: Because the Bread is the Figure of the*
Emperors *Lord's Body, and the Wine the Figure of his Blood*
Palace, *and the Wine the Figure of his Blood*
Anno, 691.

I come now to the great St. Austin, whose authority is beyond all Exception: (with
Adversaries) and admits of no Evasion.
His Father, having said, that almost every
Body calls the Sacrament the Body of Christ, gives
his Reason for it. If Sacraments had not some de Verbo
resemblance with those things, whereof they are Sa-
craments, they would not be true Sacraments. Now Ep. 13. an.
the Sacrament, of Christ's Body is in some Man-
ner the Body of Christ, so the Sacrament of Faith
[Baptism] is Faith. This Father makes a Pa-
rallel between Baptism, as a Sacrament of
Faith, and the Sacrament of Christ's Body:
telling us, that Baptism is Faith in the same
sense that the Eucharist is the Body of Christ.
Now 'tis plain, that Baptism is not really
Faith, but only in a representative sense, nor
consequently can the Eucharist be the Body
of Christ, otherwise than in a Mystical mean-
ing. Equally clear, is that other noted Pas-
sage of his, Our Lord made no difficulty to say,
This is my Body, when he gave the sign of his Body.
In dubio erit Dominus dicere hoc est corpus meum,
in signum daret Corporis sui. I pass by that fa-
mous Place, where explaining those Words of
Jesus Christ, unless you eat the Flesh of the
Son of Man, &c. He brings in our Saviour
thus speaking, Understand spiritually what I have
said to you. You are not to eat this Body which you
see, and Drink that Blood which my Crucifixion will
bring recommended a Sacrament to you,
which being spiritually understood will give you
Life. Nor shall I make any reflection on that
celebrated Rule of interpreting Scripture,
set down in his Book of Christian Doctrine,
wherefore for an Instance of a figurative Ex-
pression

Aug. lib.
3. de Doct.
Christiana.
cap. 7.

Aug. Ep.
146, ad
Consent. E-
pisc. in E-
dit. Lo-
vanienfi.

pression he brings the Words just now cited. But shall produce a most remarkable Place out of one of his Epistles, hitherto unobserved. There we find that, *Consentius*, a Bishop, had propos'd to *St. Austin*, Whether Christ's Body now in Heaven, consist of Flesh, Bones and Blood. To which he Answers, that we have no reason to doubt of Christ's having a real Body, but as for Blood, that we should not concern ourselves about an idle curiosity, or so much as enquire whether he has now any Blood, or no. *Fides ad opus nulla questio remanet, nisi forte de sanguine. E-requirendum est, quia cum dixisset pulsare & videre quia Spiritus carnem & ossa non habet, non addidit sanguinem, nec nos addamus inquirere quod ille non didicit dicere.* Now had *St. Austin* believ'd, that the Wine in the Sacrament is substantially changed into our Saviour's Blood; or, that his Blood is Substantially present in the Chalice, how is it possible, that he should question, whether Christ has now any Blood or not? How could a Person of his Penetration wave an Answer to the most easy Question imaginable? How ridiculous had it been supposing the Doctrine of Transubstantiation then known, for a Bishop to propose, as serious and very difficult Question, what every Child could Answer. I am confident that no Man of Sense in the Roman Church but would look upon such a Question now Days to be almost as trifling as, *Who was the Father of the Sons of Zebedee?*

Lib. 4. de
Sacrament.
50. or a
Cotemp.
Author.

I should have mention'd *St. Ambrose* before who in express terms declares, that the *Christ* is the Figure of the Body and Blood of *Jus Christi*. *St. Ambrose* Bishop of Milan.

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But none more fully and clearly express
 the Doctrine of the Reformation than the Fa-
 vourable Theodoret. Our Lord says, he *Heaven'd the*
 visible Sign, with the Name of his Body and
 blood, not changing the Nature, but adding Grace
 Nature. *ἡ τὴν οὐρανὴν μεταβάλλει, ἀλλὰ τὴν ἑαυτοῦ*
οὐρανὴν ἀποσάει. And yet more distinctly Theodoret.
 another Place. The divine Mysteries are the Dial. Im-
 munitabilis.
 of his true Body, then bringing in an En-
 chian arguing, that as in the Holy Eucharist
 Symbols are Transubstantiated, so Christ's
 man Nature was after his Resurrection and
 ascension absorb'd, blended and changed in-
 the Divinity: He turns the Argument
 upon his Antagonist: You are caught in your
 Net: For the Mystical Signs do not depart from
 their own proper Nature, for they remain in their for-
 substance, Figure and Form, and are visible and
 palpable as they were before Consecration. The
 manifest, may shuffle as long as they please
 with these Words, but 'tis impossible to evade
 Force of this Testimony. They may
 with Bellarmine, that by *ἰοία* he means the
 nature or Essence of the Accidents, but Theo-
 doret will tell us, that *ἰοία* and *οὐσία* are es-
 sentially different. *Corpus*, says he else where,
ἰοία, morbus & sanitas, οὐσία ἐκείνη. Besides a
 of other Places, where he always
 is *ἰοία* for Substance. Nor did any of the
 Ancients ever think of any distinction in En-
 or Separability of Accidents from Sub-
 stance. This is modern Philosophy, invented
 and coin'd on purpose to support a tottering
 The Authority of Pope Gelasius, who liv'd
 the same Age, of Facundus Bishop of Her-
 miana,

Gelas. lib. *miana*. Ifidore of Sevil, Ephrem Patriarch of C
de duabus *stantinople*, is no less clear and convincing
Christi Na- which for brevity I must here omit: With the
turis, cont. Testimony of Ven. Bede, Jo. Erigena, Sc
Eutych. Fa- bo, Fulbert, Amalarius, Bernam, Rabanus Ma
cund in de- bo, and several others, down to the Eleven
fens. 3. Ca- rus, and several others, down to the Eleven
pit. p. 404. Age.

Ifid. de Of- What was the Doctrine of our Engli
fic. Eccles. Church in the Tenth Century, we may lear
cap. 18. from Elfric, Arch-Bishop of Canterbury, who
&c. thus Writes: There's a great difference betw
Ephrem. a- that Body wherein Christ suffer'd, and that wher
pud Phot. in Bibl. that Body wherein Christ suffer'd, was born of the Virgin Mary,
Bede. Serm. in the Host is consecrated. That Body wher
de Epipha- Christ suffer'd, was born of the Virgin Mary, a
nia. sisting of Blood and Bones, Skin and Nerves,
The Saxon man Members and a rational Soul: But his S
Homily, ritual Body, which we call the Host, is made of m
publicly ny united grains of Corn, and has neither Blood,
read in Churches, Bones, neither Members, nor Soul. — The B
Anno. 990. of Christ, which once Died and rose again, shall
In MM. in of Christ, which once Died and rose again, shall
Cambridge no more, but remains Eternal and impassible
Library. this Host is temporal and corruptible, divided in
Parts, broken with the Teeth, and swallow'd down
into the Stomack. Lastly, This Mystery is a P
and a Figure: The Body of Christ is that very Tru
What is seen is Bread; but what is Spiritually
derstood is Life.

Let us now Sum up the Evidence in a few
Words, and leave all impartial and unbiased
Persons to judge, whether it appear probable
or even possible, that such a Number of pious
learned and judicious Writers, (many of whom
dogmatically treating of this Subject) should
for so many Ages, stickle so constantly, and
firmly, in this long Explanation and Conclusion,
and they have done, if they had readily

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and the Popish Transubstantiation. They affirm that the Eucharist is Bread, and that the elements nourish our Bodies, as the Grace refreshes our Souls. The Romanists affirm, that not Bread, but the very impassible and immortal Body of Jesus Christ. The Fathers maintain, that the Sacrament is a Type, Figure, and Symbol, mystically exhibiting the sacred Body of Christ: Our Adversaries profess the contrary; believing it the natural Body, carnally taken and receiv'd. The Fathers declare, that the Nature and substance of Bread and Wine remain unchang'd. The Roman Divines say, that they are reduced to nothing. Those who never mention the Duty of Supplication to the Eucharist: These Command, and Practice, Kneeling, Prostration, and all Sovereign Honour. The Fathers represent us as strangers to hovering Accidents and airy theories. Our Enemies System is totally supported by them. Those Writers generally profess themselves in Words and Manner, obnoxious to the meanest Capacities. These gentlemen raise Mists and spread Darkness, and a New-forg'd Mystery, and guard it with Legions of unintelligible Terms, and metaphysical Jargon. In fine, the Fathers speak like Orthodox Protestants now living; but if the Romanists will have us believe, that the Fathers held, believed, taught, and maintain'd their Popish Doctrine, they must persuade us, that when they said *White*, they in reality meant *Black*. Wherefore we may justly conclude, that Transubstantiation was no Part of the primitive Doctrine, but privately brought in. When Men

E

step

Matth. 13. *Heapt the tares were sown, and grew up in time*
 24 of Darknes, Ignorance, Negligence and Cru-

dulity: Occasion'd by a few equivocal Say-
 ings, and some extravagant Flourishes
 Rhetorick; it was first maintain'd by leading
 Men of warm Imaginations, fiery Zeal, little
 Learning, and weak Judgment, and perhaps
 improv'd by Men of dark and deep Design
 and no Religion: While none of them un-
 derstood what they said, or fancied they be-
 liev'd: Which may be the Reason why 'twas
 so long before it was brought into any toler-
 able Shape. (If even now it have any Force
 at all) this seems not improbable from the
 famous Test, offer'd to Berengarius, by Pope
 Nicholas, and his Wise Council of above a
 Hundred Prelates, which, to the eternal Dis-
 grace of those Times, stand still upon Record
 in the Popish Canon-Law, and is as followeth.

Concil.

Rom. sub.

Nicolao. 2.

an. 1060.

Distinc. 2.

de Confe-

erat. Can.

Ego Beren-

garius.

See the

Gloss on

that Ca-

mon.

I Berengarius profess,--That the Bread and Wine
 placed on the Altar, are, after Consecration,
 only the Sacrament, but also the true Body and Blood
 of our Lord and Saviour Jesus Christ, and that
 Body of Jesus Christ, is not only in Sign or Sacrament
 but in reality handled and broken by the Hands of the
 Priest, and sensibly chew'd by the Teeth of the Faithful.
 This monstrous Formulary evinces, that
 they who fram'd and propos'd it, did not un-
 derstand what they said, (and, is no small Ar-
 gument, that Transubstantiation had never been
 taught before) for it, not only contains man-
 ifest Impiety, but besides, is the most absurd
 piece of Non-sense that ever was Penn'd. I
 presume I have proved this Doctrine repug-
 nant to Scripture and Antiquity. Let us now
 briefly infer, that it is in itself Damnable, and
 so conclude.

That Heresy is a Sin of its own Nature Damnable, is too evident to need any labour'd proof. The very Nation imports, an obstinate, perverse defence of a Doctrine contrary to the revealed Truth. And 'tis enough for my purpose, that the Apostle ranks it among those Works of the Flesh, which exclude from the Kingdom of Heaven. But this Heretical Doctrine of the Roman Church, is attended with a peculiar Malignity, which renders the Error insupportable, pernicious, and deservedly abhorred by all Orthodox Christians. Had this Church barely maintain'd with some Lutherans, that Christ's Sacred Body is really existent with the Elements, without obliging People to believe it; such a Notion, how absurd and ungrounded soever it be, yet not influencing practice, nor perverting the Christian Worship, might deserve Pity for their Ignorance, and a kind of Toleration. But there is a wide difference between this idle Fancy, and the Roman Heresy: Nor can all the Disguise, Paint and Artifice of the Bishop of Meaux, make them alike. The Popish *Transubstantiation*, besides the Absurdity of a Carnal Presence, makes Almighty G O D offer a perpetual Illusion to the Senses of all Mankind: It immingles the Sacrament, by destroying the Signs, induces a proper Sacrifice, contrary to *St. Paul*, and compels its Professors, to pay the same Adoration to a meer Creature, which only belongs to the Creator. 'Tis this sacrilegious Injunction which gives them Doctrine a deep tincture of Idolatry, which can never be wash'd out. I am not ignorant, that a few Writers of our own Church, have

Galat. 20.

Exposition de la Foy Catholique chap. de la presence réelle. p. 161.

strain'd their Charity, and w^e extended the Moderation for it, as almost to admit of *Romanists* of Idolatry in this matter. But this mistaken Charity, which put upon their Judgments, is neither authoriz'd nor countenanced by our Church. The Reason is clear. The *Romanists* Prostrate, Invoke, offer Incense, pay all imaginable Homage, internal and external Adoration, to that which in reality bare Bread and Wine, [as to any Physical Excellency] to meer Creatures, and in them the highest Veneration terminates. In vain they alledge, that they are fully perswaded that Jesus Christ, who is God, is there personally present, and to Him alone they direct their Adorations, for no pious Intention whatsoever can rectify the Obliquity of a Criminal Action. After this rate, many *Pagans* who Worship'd the Sun, for a God, might make the same Plea; and the *Israelites*, who adored the *Golden Calf* as an Emblem of Deity, might also find a Justifiable Excuse. For we can't conceive, that the Priests and others among them, were so senselessly stupid to believe, that the very Statue which they themselves just then made, was that Almighty Creator who made the World, and who brought them out of Egypt, but regarded the *Calf* as a Symbol and Emblem of that great GOD, who had done such Mighty Wonders in favour of them. And yet God's Indignation almost consum'd them, with all their pious Intentions.

To press the Argument more close, the *Romanists*'s Intention is to Adore the Sacrament, to Worship that which the Priest holds

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his Hands, which he elevates immediately
 in the Consecration. This we have proved
 to be a meer Creature, wherein GOD is no
 more particularly or personally present, than
 the Planets, and so not there the Object of
 adoration, consequently that Sovereign Word
 is there given to the Sacrament, terminates
 in a Creature, which is the very Notion of
 idolatry in a strict Sense. *poissinobA lantio*
 'Tis true, there is an eminent Divine of *Vasquez.*
 at Communion who magisterially decides, *3. D.*
 that a Christian may Worship GOD in any Creature *CX. 9. 29.*
 as a Crucifix, tho' a Demon lay conceal'd under it, *& alibi.*
 tostrate himself before a Statue, or the Sun-beams;
 provided the Intention be directed to GOD;
 as *ergo Homo per Lapidem autem Lapide, protest*
um hanc sinceram fide colere, &c. But I leave all
 to our Christians to judge, where such Divi-
 nity as this was hatcht. According to this
 curious Discovery, Christians may take the
 Image of *Jupiter*, carry it in Solemn Pomp and
 Procession, place it on the Altar, offer Incense
 before it, fall down and Worship, very
 devoutly, Religiously, and Meritoriously, provid-
 ed they only take care to take good Aim, and
 direct the Intention aright. A noble Secret,
 worthy its Inventor, a Jesuite!
 More rationally does one of his Society ar-
 gue, when he asserts, That if Christ be not in Oyster in
 the Sacrament, but only Bread, more tolerable *Anchirid.*
 than when we Worship a Golden Statue for a God, *de Sacra-*
 than Image of any other Idolatry, as the Gentiles *ment. cap.*
 did, or their Deities; or a Scarlet Cloth hung upon a *8. par. 10.*
 Tree, as is reported of the Lappontians, or living
 Statues, as the Ancient Egyptians did, than their
 Bread, which is the true Body of Christ.

Equally

Catharin.
Annotat.
ad vers.
dogm. Ca-
jetani. p.
134.

Equally ingenuous and more full is
Learned Catharinus's Confession, in
Words. In the Consecrated Host Christ is adored
God, not absolutely, but as existing under these Elements
(of Bread and Wine.) Wherefore when ever
is not there, but a meer Creature, instead of Christ
to whom the Adoration is directed, 'tis Idolatry.
this very Account, they were Idolaters who adored
Heavens, or any thing else, fancying that they
adored GOD, whom they call'd the Soul of the World
according to Varro's Theology. Wherefore they
not excus'd from Idolatry, for thinking they
ship'd one God, (as in reality there was one God)
are guilty of it in adoring him there, where he
not, in such a Manner as they apprehended.

Neither is this their private Sentiment,
the general Opinion of the Roman Divines
who suppose, that such as Adore the Sacrament
would commit Idolatry, if Christ were
not there Personally present. (Hence the
distinction of Material and Formal Idolatry
unknown to all the Primitive Fathers.)
an eminent Writer of our own Nation,
an Apostate from our Church brings this
argument to prove that the Roman Church
nor Err in the Doctrine of Transubstantiation
that otherwise she would be guilty of gross Idolatry
and so cease to be a true Church. Since this
Clement draws a Consequence so extensive
must give us leave to infer at least thus far
that she stands Convicted of having brought
a damnable Heresy. In what Sense this Church
so corrupt and degenerate, may still be call'd
a True Church; and how far Errors in her
own Nature Damnable, may yet in some
Sons be consistent with Salvation, I shall

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thor of the
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is are. Examine, as not belonging to my pre-
Subject.

From what has been said, let us all take oc-
sion to Laud and Magnify, with the deepest
se of Gratitude, the immense Goodness of
mighty G O D, who has been pleas'd to ex-
out of this our Island, that, What shall I
it? Antichristian Spirit of Rome, which
so long possess'd and deluded the Nation,
by a Peaceable, regular and general Refor-
tion, has restor'd Religion to its primitive
auty and Lustre. Particularly, let us never
get that signal Instance of his Providence,
dispersing those Black Clouds, and divert-
that Dreadful Storm, which within our
emory hung over our Heads; threatening,
only the Destruction of our Laws, Liber-
and Property, but a total Extirpation, or
oppression, of what should be most dear to
our Holy Religion, as by Law Establish'd.
us study to adorn the Temple of God, now
rely clear'd of the Rubbish and Filth of
ery, and zealously keep out whatever has
al Tendency towards it.

And I, for my part, most gladly imbrace
happy Occasion of returning Publick
anks to Almighty GOD, for His Gracious
our, and bringing me back to my Mother
urch. Whose Wholesome Doctrine may
with that of the purest Times; whose Ho-
Discipline is most Apostolical; whose Ex-
ent Liturgy, and Solemn, Grave and De-
Worship, equally distant from the pom-
Pageantry of Rome, and the nauseous
at, and unmannerly Service of the Dissen-
fully render Her, the Honour, the Glory, and

the Support of the Reformation. And I hope shall never forget that Admonition of the apostle: Ye were sometime Darkness, but now Light in the Lord, walk as Children of Light. Which God of his infinite Mercy grant may all do.

*The Form of Renunciation Drawn up
Read by the Preacher*

I *William Aylmer*, do here in the presence of God and this Congregation, most Humbly, Seriously and Sincerely, Condemn, reject, Renounce and Abjure, all and singular Heresies, Errors and Superstitious Doctrines and Practices, peculiar to the *Roman Church*. Particularly that Doctrine which says, That the Elements of Bread and Wine are substantially destroy'd, and by Consecration changed into the Real Body and Blood of our Lord and Saviour *Jesus Christ*, with the Doctrine of Supremacy of the Bishop of *Rome*, Purgatory, Invocation of Saints, Veneration of Images and all other the Doctrines contain'd in the New Creed of Pope *Pius IV.* which are contrary to the Holy Scriptures, and the Faith of the *Establish'd Church of England.* And I do without any mental Restriction, Reservation, or Evasion whatsoever: Resolving to Live and Dye in the Belief and Communion of the said *Establish'd Church of England.*

So help me

F I N I S.